for the transmission of his person or his goods, and who thereby, no doubt, lessens his own toil, but not the total amount of labour needful for the end effected. The connexion of God with the laws of his own appointment is altogether different from mail's relation to them. Through the bountiful arrangements of God, man can lessen his toil, and leave his works to nature and to God to conduct them ; but it does not therefore follow that God can, or that he does, commit his works to themselves.

Speaking correctly and philosophically, the general laws of nature are just rules which God has laid down for the regulation of his own procedure. It is not that, us a "lining on mi present and omnipotent, ever watehfuLand ever active;, ho needs those helps which man requires in consequence of his iniirmities. The Almighty can never be weighed down under the burden of his government. He adopts the mode of procedure by general laws, not for his own convenience, but for that of his intelligent creatures.

It in not difficult to discover the utility of thin method of action. It is the regularity of the, laws of nature which lead* us to put confidence in them, and enables us to make profitable use of them. Without such order and uniformity man could have no motive to industry, no incentive to activity. Disposed. to action, he would ever find action to bo useless, for he could not ascertain the tendency, and much less the exact effect, of any step taken by him, or course of action adopted. Suppose that, instead of lining regularly at a known time, the mm were to appear and disappear like a meteor., no one being able to Hay where, or when, or how., all human exertion would cease in a fooling of utter hopelessness. If, instead of returning in a re-gular manner, the seasons were to follow each other capriciously,

HO that spring might be immediately succeeded by winter, and summer preceded by autumn, then the labour of the husbandman would be at an end, and the human race would perish from the earth. In such a state of things mankind would not have sufficient motive to do such common acts an to partake of food, for they could not anticipate that food might support them. With such a system, or rather want of system, pervading the world, suspicion and alarm would reign in every breast; man would sink into indolence, with all the accompanying evils of reckless audacity and vice; "fears would be in the way," and